strynygis, envyes, stoun, dynellis,
dissencions, & detractiouns, pinyng
speches of discord, bolnygis, bi pri
de. debatis ben amongis zou: & lest eft
soone whanne I come, god make me
lowis amentis zou: & I bewayle ma
nye of hem pat bifoore synneden, & di
den not penance on pe vncleynesse
& fornicacion, & vnchastite pat pei
han don. ¶ Capitulum xiij. ¶ This
pridde time I come
to zou, & in pe mouth of tw
weyne or of pre witnesis: eiy
word schal stonde. I seide bifoore &
seye bifoore as present, absent, & now
absent: to hem pat bifoore han sy
ned & to alle opre, for if I come eft
soone: I schal not spare. Whepir
ze seken pe preef of pat crist pat
spekip in me: which is not feble
i zou, for youz he was crucifiied
of infirmyte: but he lyuep of pe
vertu of god. for also we ben syk
i hi: but we schulen lyue wip hi
of pe vertu of god in us. Asse zou
silf, if ze ben i pe feip: ze zou silf
preue. Whepir ze knowen not zou
silf: for crist ihu is i zou: but i hap
ze ben repruable. but I hope pat
ze knowen: pat we ben not repru
able. & we preien pe lord: pat ze do
no pingis of yuel, not pat we seme
preuyd: but pat ze do pat pat is good
& pat we ben as repruable. for we
moun no pingis azens treupe: but
for pe treupe. for we joyen whan
we ben sijke: but ze ben myzti. & we
preien pis ping zour perfection, pat
forpi I absent write pes pingis:
pat I present do not harder, bi pe po
wer which pe lord zaf to me into
edificacion: & not into zour destruc
cion. ¶ Bretyren henceforpward

wole ze be ze parfyt. exorte ze:
vndir stonde ze pe same ping, ha
ne ze pees: & god of pees & of lo
ue schal be wip zou. Greete ze
wel to gidre i hooli coss. alle hoo
ly men greeten zou wel. pe grace
of our lord ihu crist. & pe charite
of god. & pe comynyng of pe hoo
ly goost be wip alle zou amen. ¶ Per
endip pe secide pistle to corinthis: &
bigynnep pe prologe o pe pistle to galathis.
Galathes ben greekis, pei token
first of pe apostle: pe word
of treupe, but aftir his goyng a
wey: pei weren tempted of false a
postlis: pat pei weren tuned into pe
lawe & circumcisiou. pe postle azen
clepip hem to pe feip of treupe: &
writip to hem fro efesus. ¶ Here
i this prologe to galathes seip alys
Paul pe apostle not of
men ne by man: but bi ihu
crist & god pe fadir: pat rei
side hi fro deep, and alle
pe bretyren pat ben wip me: to pe
churchis of galathie, grace to zou
& pees of god pe fadir: & of pe lord
ihu crist, pat zaf hi silf for our hi
nes: to delyuere us fro pe present
wicked world, bi pe wille of god
& our fadir: to whom is worschip
& glorie into worldis of worldis
amen. ¶ I wondre pat so soone ze ben
pus moued fro hi pat clepide zou
into pe grace of crist: into anopir
euangelie, which is not anopir: but
pat per ben sume pat troubleu zou,
& wolen myskere pe euangelie of
crist. but youz we or an angel of
heuene preche to zou bisides pat
pat we han preched to zou: be he acur
sid, as I have seid bifoore: & now
eftsoone I seie, if ony preche to zou

bisides pat pat ze han vndir fongen:
be he acursid. for now whep con
cele I me or god: or whep I seche
to plese men: if I pleside zet men,
I wer not crist seruant. for bretyren
I make knowe to zou, pe euangele
he pat was preched of me: for it is
not by man, ne I took it of man
ne lernede: but bi reuelacion of
ihu crist. for ze han herd my conuersa
cion sum tyme i pe iewrie: & pat I
pursuede pasingly pe chirche
of god, & fauxt azen it, & profitid
i pe iewrie aboue many of myn
eueneldis i my kynred, & was mo
ze abundauntly a folowere of my
fadris tradicions. but whanne
it pleside hi pat departide me fro
my modir wombe, & clepide bi his
grace, to schewe his sone i me, pat
I schulde preche hi amongis pe heyene:
anoon I drouz me not to flesch
& blood, ne I cam to ierlim to pe a
postlis: pat were to forme me: but
I went into arabie, & eftsoones
I turnede azen into damasce, & sip
pe zeer. after I cam to ierlim to
se peter: & I dwellide wip hi xv.
dayes. but I sauz noon oyer of pe
apostlis: but James our lordis
brodir. and pese pingis which I
write to zou: loo to forme god I lie
not. afterward I cam into pe
coostis of syrie & cilice. but I was
vnknowin bi face to pe churchis
of iudee: pat weren i crist, & pei had
den oonly an heering: pat he pat pe
sued us sum tyme: preche now
pe feip, azens which he fauxte
sum tyme. & in me pei glorifiedden god.
And sip fourteue ¶ Capitulum xiij. ¶ Hi
zeer after eftsoones I wente
up to ierlim wip barnabas.
& took wip me tite. I went up
bi reuelacion & spak wip hem pe e
uangelie which I preche among
pe heyene, & bi hem silf to pese pat
seemeden to be sumwhat: lest I rinne
or hadde rinne in voyn. & nep tite
pat hadde be wip me while he was
heyene: was compellid to be circu
cidid. but for false bretyren pat we
ren brouxt in: whiche hadden entrid
to aspie our fredom, which we hab
in iesu crist: to bringe us into ser
uage. but we zyue no place to sub
iection: pat pe treupe of pe gospel
schulde dwelle wip zou. but of pe
se pat semyden to be sumwhat: whi
che pei were sum tyme. it pertey
ney not to me. for god takip not
pe ploone of man. for pei pat semyden
to be sumwhat: zaue me no ping
but azenward. whanne pei hadden
seyn pat pe euangelie of prepucie
was zouun to me: as pe euangelie
of circumcision was zouun to petre.
for he pat wrouxte to petre i apostlie
heed of circumcision: wrouxte also
to me amongis pe heyene. & whanne pei
hadden knowe pe grace of god pat
was zouun to me: James & petre
and John which were seyn to be
pe pileris, pei zauen rizthand of
felowschip to me & to barnabas.
pat we among pe heyene: & pei i
to pe circumcision. oonly pat we had
den mynde of poore men. pe which
ping: I was bisi bisy to don. but whan
ne petre was comun to antioche:
I azenstood him in pe face. for he was
worpi to be vndirnoomun. for bifo
re pat per came sum men fro James:
he eet wip heyen men. but whan
pei were comun he wip drouz & de
partide him: dredinge hem pat were of